EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." *St. Paul.*

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THE PREACHER.

ORIGINAL SERMON....NO. XIX.

BY A. B. GROSH.

"Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain."—Ps. lxxvi: 10.

I do not desire to discuss the origin of evil, nor the doctrine of free agency; my present object being to explain and illustrate a plain passage of Scripture. In the following discourse therefore, I shall admit, as true, the views of our opponents on these subjects, unless where the contrary is expressly stated.

This is done that the discourse may not be encumbered by too much discussion—and because those views do not differ from our own so much as to affect the arguments advanced, or the opinions stated.

That any thing can exist, or come to pass, without the appointment and permission of divine Providence, is a sentiment, in the humble opinion of your speaker, but little short of Atheism. If one thing may exist or happen without being created by our heavenly Parent, why may not an hundred things exist or happen in the same manner? If an hundred *may*—then why not a thousand—a million—why may not *all* things "live, move and have their being" without the creative and providential agency of the one, great and uncreated Cause of all things?

I must, therefore, believe that God, and God alone, is the *Supreme* Author of all things—whether performed by his immediate power—by the stupendous laws of nature—by the scientific knowledge of man—or by the blind instinct of the glittering insect which flutters through its existence in the warm beams of the noonday sun, and perishes in the heavy glooms of evening. All the powers of man were given him by his Maker, who clearly foresaw all the uses to which the gift would be applied at the time of bestowing it—if not, God gave in ignorance—a circumstance which we cannot believe.

Again.—That God, who is altogether good and holy, and in whom is no darkness at all, either moral or natural, would call into being any thing, which, on the whole, is not good but evil—or, that he would permit any thing to exist which will forever produce consequences opposed to his holy will, is another opinion, in the estimation of your speaker, little short of blasphemy.

Let me be fully understood. Blasphemy consists in speaking against any one with an evil intention. Now, viewing God as altogether and infinitely holy, omniscient, omnipotent, and omni-benignant, I would consider myself as blaspheming his holy and benevolent character were I to assert, that he had produced or permitted any thing, which, on the whole, was productive of more evil than good. And believing, as did also the apostle Paul, that God "will have *all* men to be saved and to come unto the knowledge of the truth," I should blaspheme God's omnipotence were I to assert, that any thing which God has created or permitted will be able, finally, to frustrate this will, and so disappoint God. That none can misunderstand me, I will name an instance or two.

Were I to declare that God is the first cause of *all* things—not even excepting the wrath or wickedness of man—and yet assert that this wrath will be productive of infinite evil, or of more evil than good, to any being, it might well be doubted whether I could call God a *good* being in creating or permitting that wrath. Yet this volume declares that "God *is* good unto *all*, and his *tender mercies* are over *all* his works."

Again—Were I to assert that God had given man any powers, which would ultimately frustrate the design of God to make man finally holy and happy, and which would perpetuate sin and misery to all eternity, in despite of the justice and mercy of him who gave man these powers, then would I, in effect, deny the omnipotence of God, by declaring those powers to be stronger than their Giver. I therefore cannot believe that God would create any thing, which he must have known would ultimately prove more powerful than himself—foreseeing, also, that it would finally be opposed to his will, and would, in despite of all his attributes, produce sin and misery so long as heaven itself would endure. That man would be accounted very foolish indeed, who would produce, or permit to be produced, any thing which he clearly foresaw would be more powerful than himself, and which would, by this superior power, oppose his will and defeat all his designs. How then can I ascribe such an unwise character to God, my heavenly Father?

That God permits the wrath and wickedness of man to exist, and to work much apparent evil, is not denied—but as God is wise, it must be for a wise purpose—as he is good, it must be for a benevolent purpose—as he is just, it must be for a righteous purpose—as he is merciful and loving, it must be for a beneficial purpose—and as he is holy, it must be for a pure purpose.—This *must* be admitted, reasoning from the perfections of God—if not admitted, we make God's works and providence contradict his character and attributes. But can God be so contrary as to oppose himself? Reason says "no;" and Revelation confirms the voice of reason. Surely the wrath of man shall praise God, and the remainder of wrath will he restrain—is the language of our text. As the remedies of a physician may subject a patient to greater pain and suffering, for a time, that his maladies may be eventually healed—not that he may be made eternally sick—so will God give man the power of indulging wrath—so will God often permit man to become worse than he otherwise would be—that punishment may be increased unto the sinner's salvation from sin, and restoration to holiness and bliss. Thus will God "pour their wickedness upon them"—and thus will he surely "make the wrath of man to praise" him.

I know that our text is differently applied by many, who believe in endless sin and interminable misery. But I would wish them first to prove that sin, which is opposed to the just and holy nature of God, can be endlessly perpetuated by him, consistently with his holiness and justice: Or, that misery, which is opposed to God's goodness and mercy, can be perpetuated by him forever, and he yet be benevolent.—When this is done, I may be able to see how God can be glorified by endless hell torments, and how the cries, groans and blasphemies of damned souls can redound to the praise of a great and a good Being. But in my present opinion, any thing to glorify God, must eventuate in good. God's designs are good, and he being almighty, it is impossible that *any* thing can frustrate those designs, unless it be *more* than almighty. But all things, save God, are mere creatures in the hands of him "who worketh all things after the council of his own will"—which will is the salvation of all men—and who "doeth according to" that "will, in the army of heaven, and among the inhabitants of the earth." God, then, will overrule all things, not excepting the wrath of man, for good. If he do not so overrule all things, it will be because he would, if he could, but *cannot*—or, because he could, if he would, but *will not*. In other words—If all things be not overruled for good, it must be because God has not the *desire* of so overruling all things—which, in my opinion, would be to deny his *goodness*—or, because he has not the *power* so to overrule them—which, in my opinion, would deny his omnipotence. Now, God being neither cruel nor weak, I must conclude that he is both *able* and *willing* to save all men—"to finish transgression and make an end of sin," and to establish everlasting peace and righteousness in every bosom. In the words of our text—"Surely the wrath of man shall praise thee—the remainder of wrath wilt thou restrain." To

exemplify the manner in which God brings to pass this "strange act"—even on earth—we shall adduce a few events recorded in revelation, and in the history of our common country.

The first example is a beautiful and pathetic instance, in which God chose to work in his providence, through the agency of a few humble individuals. It will prove, that although wrought by the wicked wrath of man, yet God was supreme, and overruled this wrath to his glory—this evil to the good of mankind. Attend, then, to the history of the patriarch Joseph.

The partiality of a fond father for this, his favorite son, had awakened the envy of the other children; and the presaging dreams of the youth lashed that envy into rage—a rage thirsting for revenge, and longing to cool itself in the life-blood of a brother's bosom! "Joseph went after his brethren," from the vale of Hebron, through Shechem, "and found them in Dothan," whither they had went with their flocks. "And when they saw him afar off—even before he came near unto them—they conspired to slay him. And they said one to another, Behold this dreamer cometh; come now, therefore, and let us slay him, and cast him into to some pit; and we will say some evil beast hath devoured him: and we shall see what will become of his dreams." Here was the plotting—the plan to execute—the means to hide, and the cause of all, briefly stated—and the object of the whole was a simple hearted, innocent youth, and that youth was their brother—the best beloved of their aged sire! The excess of their wrath and cruelty was restrained by Reuben, who persuaded them to shed no blood, but only confine him in a pit in the wilderness. This was done by Reuben "that he might rid Joseph out of their hands, to deliver him to his father again." But other things were designed for the lad. By the intervention of Judah, Joseph was sold into captivity and carried into Egypt, where, by a long train of singular circumstances, he finally became as next to Pharaoh, king of that country.

What were the feelings of his wicked brethren during that eventful period? Was there not a God who judged them in the earth, and who recompensed them according to the evil they had meditated? No reflecting man can, for a moment, doubt that such was the fact. Driven by their evil deed to invent a cruel device, by which they might hide their guilt, they bathe their injured brother's garment in blood and bring it to their aged sire. Oh, what agony must have filled their guilty souls—what writhing serpents must have gnawed in their iniquitous bosoms, when they beheld the gushing eyes of their aged parent fastened, in a horrid gaze, on the many colored robe, reeking with what he deemed the life-blood of his best beloved son—his guileless Joseph! What scorpion stings of conscience must have been theirs, when they beheld their grief-stricken parent refuse to be comforted, saying, "I will go down into the grave, unto my son, mourning!" Did not the sight of their hoary father's agony brand in words of consuming fire, on each guilty heart the evil deed committed in their wrath—for they knew not the fate of him they had injured? Did not this fire of their bosoms rage the fiercer, and burn the deeper, the longer it was concealed, for being confined to the secrecy of their own breasts?

Accursed was their worth, for it was cruel—and severely punished was their deed, for it was evil! But their wrath was made to glorify God, and their evil was converted into a good far more than exceeding the injury. To prove this, let us view it as the act of God, who permitted it, and who acted by and through these wicked men. In this light it was viewed by Joseph, when, at a future and more triumphant period, he said unto his once wicked, but now humbled brethren,—"*Ye* indeed meant it unto *evil*, but *the Lord* hath meant it unto *good*." Here the same act is called evil and good—*evil*, when wicked *man* is considered as the actor, but *good*, when it is viewed as the act of *Him*, who is the Author of all things.

By this act all the people of the land of Egypt—that land then pregnant with those arts and sciences which were afterwards to illumine and civilize a world—which were to mature the mind and bestow on the Jews a lawgiver and a prophet—all these people, so important in the eye of history, sacred and profane—were preserved in life and being by his wicked brethren's selling Joseph into captivity. Nor was this all. But for this wicked exercise of wrath, in which *Judah* so largely participated, Judah, with all his father's family, had ceased to exist and *his posterity* would never have been. Thus doeth the Father of our spirits educe good from evil, and though we may, for a time, do wrong, in opposing God's laws, and thereby blindly pierce ourselves through with many sorrows, yet will He who made, still prevail over us, and by his fatherly chastisements make us partakers of his holiness!

The captivity of Joseph, then, was also good, inasmuch as it secured unto mankind the coming of that Messiah—that Christ, the Saviour, of whom the Scriptures testify so largely—and who was descended from *this very Judah*.

Thus may we see that the evil deed of these men was but the mysterious workings of an all-wise, and all-bountiful God, in his ways of mercy and providence. How truly did Joseph say, when he first made himself known to his brethren, "*God* sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So, now, it was not *you* that sent me hither, but God." And was not Israel repaid for all his sufferings, when he heard that his beloved and long lost son was yet alive? "It is enough;" said the glad parent, "It is enough; Joseph my son is yet alive: I will go and see him before I die!"

This, my friends, is a beautiful instance in which Providence overruled the wrath of man to his glory, and for the good of his creatures—in which he punished man for his wicked deeds, without the aid of endless hell torments, and thereby advanced his happiness in the end. To use a simile of the prophet Isaiah—the bed on which these evil men hoped to find repose, in making away with their brother, proved too short; and the cover, under which they sought refuge, was truly too narrow; yet they found a comfortable place on which to rest, and an ample covering to shield them—even the goodness and wisdom of that omnipotent Being, whose ways were not their ways, nor his thoughts their thoughts. In the words of our text—"Surely God caused their wrath to praise him, and the remainder of wrath he restrained!"

The second instance which I shall adduce, to illustrate our text, you will find recorded in the New Testament. It is the case of our spiritual Joseph—even of Christ himself. As you all are well acquainted with his eventful history, we shall be brief. The wrath which the teachings of Jesus excited among the Jews, led them to take his life and bitterly to persecute his followers, in the hope that these measures would entirely suppress his doctrines. Now all this, wicked and sinful as it was on the part of the Jews, was permitted by our Creator, who overruled the deed for the good of mankind, and even for the good of those who committed it. We prove this assertion by the words of the apostle Peter, as we find them recorded, Acts ii: 23, and 37, and 41. Take notice, also, that in preaching to the murderers of Jesus, Peter does not tell them about an omnipotent devil who tempted them; nor yet does he call them hell-deserving wretches, and threaten them with the unending wrath of God—as we fear our modern divines would have done, had they preached unto such vile beings—but he calls them "men and brethren," and preaches to them the *promise* of God, as you will find by reading the 2d and 3d chapters entire. Speaking of our Saviour, he said—"Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Thus Peter says it was agreeable to "the determinate counsel and fore-knowledge of God," and yet Christ was crucified "by wicked hands." Now, as *God* permitted the act, it was for *wise* and *good* purposes—but as *the Jews* committed the act "by wicked hands," it was for an *evil* purpose. Here, as in the case of Joseph, *man* "meant it unto *evil*, but *the Lord* meant it unto *good*." The *Jews* intended to *prevent the spreading of the Gospel*, but *the Lord* intended *the very reverse*. Now who prevailed—*God* or *man?*

We grieve to ask the question, but there are Christians, not a few, who really believe that man may successfully resist his Maker—that although God wills man to be saved, yet, as man is not willing, God cannot save him! It was not so, however, in this case; for Christ was raised from the dead by his Father in heaven, and the Gospel spread the more rapidly, because of the very opposition it experienced; so that even three thousand of Christ's murderers were

converted in one day, and thus were benefitted by the very evil means which they used to prevent it—by the same wicked deed which God permitted them to perform—for THAT it was, that led to their conviction, repentance, and to their becoming believers in the Gospel of Jesus.

Here also, as in the history of Joseph, was our text verified—"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." God permitted their wrath, but he also restrained it, as in the case of Saul, afterwards Paul, from pursuing up their massacre of the disciples of our Lord—thus turning the wrath of man into an engine of his providence to do good unto all, and even unto the wicked instruments of his glory. The benefits arising to mankind from the death and resurrection of Jesus, form a theme entirely too vast for our present limits—we therefore leave it to your good sense and information to enumerate them. We pray you to consider them well, that you may do them full justice—we desire no more to justify our views and support our arguments.

The *last* illustration of our text which we shall name, is the history of our revolutionary war. Here, as in the last cited instance, we may be brief; because the circumstances must be well known to you. What short-sighted mortal, who, in the years 1776 and 1777, beheld the desperate condition of our country, and felt the wrath of a great and powerful nation, as poured out on these almost defenceless colonies—who beheld a half starved and ragged army, of from seven to twelve thousand men, reduced to but three-fourths of its number by hunger, nakedness and disease; and the remainder imprinting their bloody footsteps on the frozen soil—who, that beheld the lives which lead and steel had spared, endangered by famine and cold—would have believed that the wrath of Great Britain could have been made to praise God, and that all this horror, desolation and bloodshed could be made to benefit mankind.

While cold and famine raged in the camp, factious divisions murmured in the cabinet. Attempts were made, in Congress, to remove the instrument which Providence had given us for a leader, and our hapless country was at once assailed by the wrath of an enemy, without; and by famine, distress and the foolish divisions of friends, within. But, as saith the Psalmist, "God's anger endureth but a moment, and in his favor is life: weeping *may* endure for a night, but joy cometh in the morning." A few years more beheld America united within herself,—her army comparatively prosperous—aided by her friends and allies—and the wrath of the enemy so curbed and restrained, that Peace shook hands with Victory, while Liberty and Joy embraced each other.

Who would *now* choose that such a period as our revolution had never been, and that these free States were yet the dependant and deeply taxed colonies of Britain?

Ask the war-worn veteran who endured all its horrors—and with indignation mantling on his cheeks—pride flashing from his sunken eyes, and patriotism swelling in his bosom, he will answer that it were better its horrors had been redoubled than that Americans were enslaved!

Ask the hoary sage who pledged fortune, life and honor on the doubtful event—who risked a rebel's fate on the scaffold, and a traitor's name on the historic page—and he will declare it were better that ninety-nine out of every thousand had perished, that *one* might be free, than that the whole thousand had continued to live the slaves of Britain!

This is not the answer of imagination—one master spirit of that fearful and eventful period, made such a declaration *then*, and thousands of them, were that number now living, would confirm it *now*. They who suffered, then, being the judges, the wrath of Great Britain was certainly overruled to the praise of God and the benefit of man.

But, my friends, if the hundreds and the thousands who perished, on both sides, in the fearful conflict—who were cut off suddenly, and without preparation, in the field of battle, and amid the din of war—if they, according to Limitarianism, are now groaning in hell for having died in defence of our rights—if they are now gnawing their parched tongues amid the liquid lava of ever burning fire and brimstone—cursing the day of their birth and blaspheming, through all eternity, the God who created them—*can* we—DARE we say that God permitted and overruled the wrath of Great Britain for his praise, and for the benefit of man? Ought we not rather to declare that it was permitted to the dishonor of God, and for the benefit of the arch-fiend of hell?

Better that we had lived slaves to the latest generation—that we had been degraded to the level of the brute creation who sin not, and when they perish cease to be, than that thousands and tens of thousands should endlessly welter in the flames of iniquity and despair, to give us, who survive, a few years of earthly freedom! If any one being must be thus miserable—must languish in agonizing sin, and inconceivable despair, world without end—was it holiness—was it goodness—was it justice—was it mercy which prompted a God of love and benevolence to call that person into being? And will the iniquity, blasphemy and despair of his dependent creatures, perpetuated through all eternity, ever be a subject of praise to God?

Brethren—sisters—think of these things—think of the providence of your Creator—reconcile his character and his attributes with it—remember the God you worship is declared to be Love—that he "is good unto all and his tender mercies are over all his works"—remember that in him is neither variableness nor shadow of turning, and you will have joy and peace in the Holy Spirit. And remember it not in vain. Should wrath assail you bear with it—not giving way to a spirit of revenge, for wrath will punish itself, and under the restraining hand of our God its chastisement will afterward yield "the peaceable fruits of righteousness unto them who are exercised thereby." "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but *overcome evil with good*," for in so doing you will but imitate your heavenly Father, of whom the Psalmist hath said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Amen.

READING, PA.

The uninterrupted course of our cause has at last ceased in this place, and an opposition began under the guise of friendship. A communication appeared in one of the secular papers, signed "Christian," which attempts to stir up a division among the brethren, by exciting feelings against Br. W. L. Hawley, the Pastor, who, it seems denies a state of punishment beyond natural death. As that subject has never excited division in this State, we hope that all true Universalists will cling to the "common salvation" as the bond of union, seeing that whether we begin ablution at the finger ends, and wash up to the elbow, or whether we begin at the elbow and continue downwards, can surely be a matter of no great difference, except to the followers of Omar and Ali among the Mahommedans, seeing that either must end in freeing the arm from impurity. In this light we view the subject of punishment after or before death. They both maintain a salvation based on the same great principles, defensible by the same general arguments, and resulting in proof of the same grand consummation. As the reply to "Christian" embodies all his arguments, we give it alone.

The Meetinghouse, now in a state of forwardness, is 60 by 45 feet, built of brick, and will be ready for dedication in the course of this fall.

In addition to "Christian's" article we find a notice in the paper, from which we copy the following, that a pamphlet entitled "the Fog of Universalism" will be answered in lectures.—Let opposition rage—pure gold will stand the fire. G.

From the Reading (Pa.) Journal.

"There be bad rats, and there be water rats."

A communication over the signature of "Christian," having as an object the persecution of the Universalists, has met public attention.

Distinct from the doctrinal points of controversy involved in that communication, there is an undeniabled want of force in the author's definition of religion as the test of Christianity. Religion by him is defined to be Virtue, founded upon reverence of God and expectation of future rewards and punishments; and as he states that those who do not thus believe, cannot be Christians, the reverse of the proposition will also hold good, that those who do thus believe are Christians.

Then the Mahometan is a Christian, the Pagan is a Christian, our own Aborigines, and even the Jews, themselves, are Christians.

The absurdity is too palpable, and from such data the Christianity of the writer himself may justly be questioned.

It scarcely need be mentioned that to be a Christian requires a belief in Jesus Christ, the Son of God.

The individuals who are known as Universalists, are by him considered in error, for some go rather further in their views than accord with his own. To argue that point is not the province of this communication. Suffice it to say, that his own opinions are not more binding on others than theirs would be on him; and it results at last in the conclusion, that if we inquire very seriously, we may become just so much more enlightened and very probably know nothing after all.

It is very true the citizens engaged in the Universalist church of this Borough, have had no Athanasius to form their creed. A moral deportment, and a belief in God and in his only son Jesus Christ, as revealed by the gospel, are the only tenets they are bound to acknowledge for membership. As to the particular turn of a letter, or the construction of a why or wherefore, every member enjoys his own opinion.

The origin of the edifice threatened with a withdrawal of patronage, may be attributed to the very cause that "Christian" himself introduces: because you allow such and such sentiments, I will not pay, for my opinion is so and so. Among rational and thinking men an honest difference of opinion cannot disturb the grand principles of charity and good will.

Let us rear a structure say they, that in this night of mental chaos, may afford an asylum from the intolerance of all sects, as well from the scowling brow of bigotry as the sulphureous vapors of fanatical ignorance.

The Universalists have built more churches than their own; and are ready now to refund principal and interest to "Christian" with perfect resignation.

The practice of Christian virtues among them is also hourly admitted by the Orthodox, or they would not solicit money from them for the support of their preachers.—It may be repeated emphatically that charity, which should characterize every Christian, is more freely exercised by these people, than the strongest sectarian votary could find the fortitude to follow.

One matter is also to be understood, that the gentlemen who are responsible for the Universalist church, are thankful for the slightest donations in a proper spirit, but a rag-bag subscription is one they have never solicited.

We will complete the church, say they. "Let it rise until it meet the sun in his coming, and parting day linger and play on its summit."

The attack on the "person employed to preach," is disrespectful as to the manner. As to the subject matter, he can preach whatever may be his sentiments, and must answer for them himself. Permit a fact however to be made known, that he is ever ready to meet any competitor or opponent in public debate, even "Christian" himself if he chooses, and argue such points as may be considered assailable in the doctrine he teaches.

Let us now approach a subject of very great importance in this country, how far a religious test may be required, particularly that which must be believed, or creates a personal disability to hold offices of trust or profit, or give evidence in Court.

The genius of our republic proclaimed in '76, that all men were free and equal, and no "religious test shall ever be required as a qualification to any office or public trust under the United States," are the words of her Constitution.

But the subtle ingenuity of Priest-craft, with Jesuitical devotion, attempted to subvert those very principles in the formation of the Constitution of this Commonwealth. Thanks be to the almighty God they have completely failed in their effort.

However supreme human power may be; however secret may be the efforts to trammel the mind, they can never reach the activity of thought or subvert the dignified empire of reason.

"No person who acknowledges the being of a God and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth." Such is the language of the Constitution of the state of Pennsylvania.

This section was doubtlessly intended to effect a disqualification unless the conditions are admitted and acquiesced in.

Whatever might be the opinion of "Christian" as to its effect, it is a gross slander that Universalists could not answer those conditions fully and fairly as they stand.

The Constitution is the highest law of our country. By it, all things were organized, and received their being as to our political structure; it stands between the people and their legislature, at once a safeguard for the privileges of both, and equally defends all from injury or injustice.

Being acknowledged as a law it becomes as to any and every clause or section, the subject of legal investigation, and more particularly so when of a penal nature.

The section before us is a penal statute, and must be construed strictly. The meaning of a strict construction may be exemplified by stating a suppositious case.

The legislature enact a law attaching a penalty for stealing horses. The decision of the law is, that it would not hold good as a penalty, if but one horse be stolen.—In our case the penalty of disqualification attaches, how? by "not acknowledging the being of a God and a future state of rewards and punishments."

The grammatical construction of the section, its strictest sense to the very letter, would allow the severest Universalist to acknowledge its provisions as freely as if it were entirely expunged from the statute book, or had never been enacted.

Some men deny the being of God; but the only fault attributable to the Universalists is, that their God is too merciful—they rejoice in the belief of a just and merciful God; others may writhe under the torture of a revengeful Deity if they please.

The next requisition is as to "a future state of rewards and punishments."

Here is the difficulty, "Christian" would say. To a mind free from bigotry and error, there is in truth no difficulty, and it requires but the acumen of common observation to admit that the meaning of "a future state" as there laid down cannot allude to eternity, or it would be so expressed.

The definition of future time according to Lindley Murray, "represents the action as yet to come, either with or without respect to the precise period."

The precise period of the action here, is not expressed, and most certainly, by legal construction, it dare not be understood.

The sentence must go for what it is worth in common sense, and from it the punishment and reward of to-morrow, is as much as can be deduced. The greatest civilian in the country cannot deny that any Judge who could make that sentence or clause apply to a future state of rewards and punishments in eternity, most unquestionably would be overstepping the modesty of his calling, and making out from his own resources gratuitously, that in which the law is deficient.

But the Orthodox think it hard, that as the intention was a good one, it cannot be sustained. It would want amending even for them to acknowledge, for they do not believe in a future state of rewards AND punishments in eternity, (that is, Universalism,) they believe in future rewards OR punishments.

What individual is there who reads the section preceding this, that cannot glean this intention and spirit of its framers. The conclusion is irresistible, that some person attempted to effect more than the weakness of his mind could embrace. Let us recite the preceding section. "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; *no human authority can in any case whatever, control or interfere with the rights of conscience:* and no preference shall ever be given by law to any religious establishments or modes of worship."

The point as to the qualifications or ability to give evidence in Court, is of a different character from the subject just discussed.

It originates from no special act of the legislature. The common law is its parent, founded upon the principle that some inducement must exist in the breast of every man to speak the truth.

The decisions on this subject in toto, amount to this: That unless a witness acknowledges a Supreme Being, a first Cause, a God or,

any other principle that will induce him to believe in the obligation of an oath, he is incompetent; but where any person professes a religion that will be a tie upon him as to the obligation of an oath, he shall be a witness and be sworn according to the ceremonies of his own religion, whether Jew, Mahommedan or Pagan.

There is no decision in this country or England that would exclude a witness from his disbelief in a future state of rewards and punishments either here or hereafter, alone.

The first authorities of the United States have said that every person who believes in a God and that he will "reward or punish" is alone necessary to qualify any man to give evidence. Their opinions can be communicated at length if required.

Permit me to conclude with regret for the spirit in which "Christian's" communication is written. Ever ready to meet intolerance when it assumes a tangible shape, my earnest efforts as far as feeble abilities allow, shall never retire from a contest for the natural as well as constitutional rights of every American citizen.

FREEMAN.

[*For the Magazine and Advocate.*]

HYPOCRISY....WHAT IS IT!

The above appears to me to be a question which merits some attention; especially at the present juncture. Few vices to which mankind are prone, stand in a higher degree of detestation than this, that is, if we take their word for it: yet, after all, common observation clearly evinces that few, if any, vices find more general *practical* approbation. This evil may possibly arise, in part, from ignorance of what the term properly implies; at least we could wish it were so—Hence, for the benefit of those, if any there be, who stand in need of light upon this important subject, and who may chance to give this hasty article a perusal, I would submit the following remarks for serious consideration; my limits admonish me, however, that I must be brief.

In attempting to give an answer to the question proposed, it may be proper to observe, that HYPOCRISY is neither more nor less than *appearing* to others to be that which, in truth and honesty, we *are not;* with the base design of imposing upon the opinion of our fellow-men concerning us.

These hollow-hearted, clumsy dissemblers, whose daily practice has ever been an eternal disgrace to that holy character which they so basely assume, have very properly, we think, been divided into *four classes*, which will now, briefly, come under consideration. We shall begin with,

1. *Worldly Hypocrites.* This class is perhaps as numerous as either of the four. They sustain a *boasting pretension* of being Christians solely with a view, as it would seem, of obtaining *office, property,* or *popularity;* and it is not a matter of rare occurrence that they have *all* in anticipation. Our Saviour, in addressing his disciples, admonishes them in the strongest terms, not to follow the shameful examples of this class of base deceivers; and proceeds to give them a very just and convincing description of their hypocritical piety, which may be read in Matt. xxiii: 2-8, a part of which reads thus—"But *all* their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms of feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi," &c. These remarks, it is true, were made in reference to people who lived many centuries ago; but if analogy proves any thing, they are equally applicable to many religious professors, even at the present day. Let the reader cast a look around him, and if he does not discover multitudes who, if a tree is known by its fruit, make a high-sounding profession of religion, while they, as did the ancients, omit judgment, mercy and faith, I am much mistaken.—Are there not those who are constantly vociferating, in direct allusion to their neighbors,—"Stand by thyself, come not near to me, for I am holier than thou;" and "God, I thank thee I am not like other men"? The answer must be *Yes*, to the disgrace of human nature. There are those who are continually boasting of their punctilious observance of certain outward and ostentatious rites and ceremonies, which they apprehend will secure the end of all their religious labor and toil—*honor, profit,* and *power* among those whom they call *great.* But we must pass to notice

2. *Legal Hypocrites.* This is a class who have long held, and still hold a conspicuous rank among those whose religion is but a name. These are they who, in part abandon their vicious habits, and try to appear *good*, that they, by so doing, may have a *legal claim* to "joys immortal" when time is no more, as a just *reward* for the *great sacrifice* which they thus make: believing, as they evidently do, that the path of sin is the path of pleasure, and that the way of true holiness is the way of "trouble and sorrow" and ever to be dreaded, but for the fear of *hell* from which it will convey us, and the hope of *heaven* which is to be conferred as a reward of merit "at the last day."

From this numerous class it is frequently that we hear expressions like the following, "If I believed that *all* would be finally saved, (from *hell* they mean,) I would give myself no more *trouble* about serving God. I would take all the *comfort* I could, I would lie, cheat, get drunk, yes; and *murder* too, for *money.* Nay, I would give full license to all my earthly passions and propensities—but now, lest I should miss of the sanctified joys of heaven, and be consigned over to black despair and ceaseless pain, I am willing to forego all these indulgences, take up my *cross* and be *religious.*" My God! can mortal man become so infatuated as to call such vile and abominable trash RELIGION!

3. *Evangelical Hypocrites.* On this class, our duty compels us to bestow a few remarks. This class are perhaps less numerous, and perhaps less criminal, because more honest than the two former. Their religion appears to be nothing but a consciousness of having been *sinners*, and the *necessity* of a holy life; who are constrained when they can spare time to think of it, to rejoice in view of the glad tidings of great joy, and an ultimate reconciliation, but will not cultivate a desire to live in the *practice*, while they maintain the *profession* of the Christian religion.—This class is so fully represented by our Saviour, in Matt. xxiii: 20, 21; and 2 Pet. ii: 19, that we feel justified in passing to a notice of the last class, which may, with propriety, be denominated,

4. *Enthusiastic Hypocrites.* There are no people who have such an exalted view of the awful deformity of their natures—the appalling frowns of a vindictive Deity—the terrific caverns of a fiery hell—and that inflexible and infinite justice which demands the endless death of all Adam's posterity, as these willingly deluded mortals pretend to have. Hence, they are continually harping upon their miraculous conversions, remarkable impulses, mysterious sensations, 'hair breadth 'scapes' from the burning lake, celestial visitants, divine communications, &c. These people are becoming very numerous of late, and withal very assuming and insolent. They have a very strong desire to be esteemed extremely wise and immeasurably good, which it seems they have determined to effect by censuring and anathematizing all but their own dear and righteous selves—and bragging to their God, in the corners of the streets, in their synagogues, and in almost every house, of their *awfully wicked hearts*—their manifold and aggravated sins and transgressions—telling Him that he has altogether ceased to be *just*, or they would long ago have been "cut down as cumberers of the ground" and driven beyond the reach of infinite mercy. By these dishonest and hypocritical (by them called *pious*) manœuvres, which are nothing less than solemn mockeries, they seem to conjecture that they shall not only secure the *partiality* of their incensed and *unjust* God, but also the requisite approbation of *priests* and *people* of their own self-styled church.

May our heavenly Father enlighten our minds that we may clearly discover the cheat, and flee from the practice of all the above vile abominations—and may we become truly wise and honestly religious, and permanently good—then shall we be happy through life, and in the trying hour of death have the approbation of a good conscience.

J. C****, jr.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, *Editor and Proprietor.*
AARON B. GROSH, *Associate Editor.*

Utica, Saturday, September 10, 1831.

HOW IS THIS!

A letter received from Br. B. H. Fuller, of Potsdam, contains the following extract. The Minutes accompanying the letter cannot appear till next week.

"The Minutes of the St. Lawrence Association were prepared by Br. Wallace, and put into the hands of the Post master, or his agent, at Potsdam, on the 2d of July. What disposition was made of them, we know not; we have waited with impatient anxiety to see them published in your paper, until we learned from it that they had never reached you! What can be the cause? Can it be attributed to the want of fidelity and care in the Post office department generally, or were they destroyed intentionally?

By a vote of the council, Br. Wallace prepared the minutes and accompanied them with a circular letter, mailing them for Utica, as above stated. He is now absent, and I have thought proper to prepare again the minutes of our proceedings, and transmit them for publication."

We are daily receiving so many complaints against Postmasters, that we cannot refrain from feeling uncharitably at times toward them, and charging to a wilful violation of duty, many things which were, perhaps, more truly charged to general negligence. But in either case, the effects are the same to us, and we heartily wish these faults were *reformed* altogether. G.

THE CATHOLICS.

We are Protestants. We protest against the infallibility of all Popes, Cardinals, and Councils. We protest against the use of all or any human authority and coercion in matters of faith. As Christians we take the Bible as our only creed in matters of religion—as freemen we allow to all others the right of choosing, defending and promulgating their own opinions—and as Protestants we contend for the right of private judgment, and inquiry as free as can exist without interfering with the natural and unalienable rights of others.

Believing that the self-styled Orthodox of this age and country have departed from these, the avowed principles of Protestantism, we feel bound in duty to oppose their assumptions, even as they felt bound to oppose the assumptions of the Catholic Popes and clergy. They, too, have assumed infallibility—they too deny the right of *free* inquiry—they, too, deny the right of private judgment—they, too, persecute for opinion, and have set up as standards of faith, superior even to the Bible, the decisions of councils and systems of men. Therefore we oppose Protestants, so called, and whenever we find them violating these principles, whether in reference to ourselves or others—to the Catholics or even each other—we are ready to step forward and defend the weak and the defenceless in their rights and privileges—and that too, while we feel bound to oppose the errors of those we thus defend.

Having thus avowed our principles of action, we fear not that we shall be misunderstood, when we now step forward in defence of our Roman Catholic brethren.

The "Christian party in politics" have, for some time past, been industriously circulating reports of the number of Catholics in the United States—the number of emigrants daily arriving on our shores—their implicit obedience to the Pope—the immense sums of money forwarded by the Papal See, for the purpose of proselyting Americans—the danger of religious war, and the establishment of an Inquisition—and the natural, anti-republican, slavish and demoralizing tenets of the Catholic church. From these reports, exaggerated and false as any revival tales yet told, the necessity has been inferred, and warmly urged, of depriving all Catholics of offices of trust, honor, and profit—of establishing Sunday schools in the valley of the Mississippi—and even of depriving them of the elective franchise, and every other right dear to an American citizen.

To further this crusade against the Catholics, lectures have been delivered and published in various places, and the most unjustifiable means have been used to excite public feeling against them; while reports have been circulated that many are sent here from foreign countries, with arms in their hands, ready to rise and overturn our republican institutions with fire and sword.

Foremost in the work of intolerant bigotry is "The Protestant," a paper published in the city of New-York, which contends that no Catholic can, nor ought to exercise any of the rights of citizenship, because the Catholics are opposed to Protestantism, and this, forsooth, is a *Protestant Government!*

Do the "Christian party in politics" know what they are about, when they use such language, and avow such principles? We will tell them. This is *not* a Protestant government—it is a federative republican government—one of *equal* rights and *equal* privileges. Now, how does self-styled Orthodoxy agree with these principles? Is its "small aristocracy of the skies" republicanism and equality? Is its exclusion of the rabble and the mob of mankind from heaven—its endless exclusive privileges of "the saints" over "sinners"—its plebian and patrician divisions of nonprofessors and professors—its eternal rewards in offices of honor and glory, without equal rights or republican rotation—are these, or any others of its tenets, a whit more republican in their nature, tendency, and effects than the doctrines of the Catholic Church? Yea—are they as much so? No—even themselves dare not—do not pretend they are. What shall we say then? Shall we roll back their tide of reprobation and exclusion into their own intolerant bosoms? No; God forbid! How shall those religionists who are truly republican in their principles—who love God and their country—republican practices and their fellowmen—how shall these exclude *any* for a mere difference of opinion, not in civil and political, but in merely religious tenets? They cannot.

But let us, for a few moments, suppose the suggestion of the Protestant to be carried into full practice throughout our land. Look, there are the polls—the freemen of the land are coming up, one by one, and are exercising, through the ballot box, the dearest rights of American citizens. Dear and invaluable privilege! purchased with the blood, the toils, the sufferings, and the lives of our fathers. For this, "fortune, life, and honor" were pledged, and *all* was risked to secure it. But who is that hoary headed sire, of other days, who is supported to the polls by the sturdy arms of reverend youth? He offers his vote—but, lo, it is refused—he has no right to vote, *for he is a Catholic*—his principles are said to be in opposition to the right he claims! *Who* is he—*what* are his principles? He is the sole survivor of a band of patriots—the wealthiest among the wealthy, he risked his fortune without hesitation—surrounded by all that could make existence desirable, he pledged his *life* without fear—and pure in fame, he dared a rebel's fate on the scaffold and a traitor's name on the page of history, by signing his impressive name, "CHARLES CARROLL, *of Carrollton*," to the Declaration of our Country's Independence. Venerable man, dear to all but a bigot's heart and a despot's soul! He turns from the ministers of his country's unjust bigotry—the tears roll down his furrowed cheek—he looks at his trembling right hand, and with quivering lip he asks in mingled indignation, sorrow and astonishment, "was such the declaration this hand signed? Were these the rights and liberties for which this hand pledged my fortune, life and honor?" No; venerable sage of Carrollton, equally the pride of Catholics and Americans—opposed as we feel to war and bloodshed, sooner than see thee and the rest of our Catholic citizens thus proscribed, we could shoulder a musket and with the only creed we acknowledge binding, the Bible in our hand, we would exchange the pulpit for the tent, and the desk for the field of another revolutionary struggle. Nor are we alone in the resolution—there are, we hope, but few able bodied Protestants in word and *deed* who would not do the same.

But what meaneth this crusade against the Catholics? We answer plainly. It is to draw the people's eyes from watching the unhallowed machinations of the Orthodox for uniting Church and State—to gull the people into a fright which shall compel them to give liberally to Sunday school, Bible, Tract and other designing Societies. Hence all who do not join in crying down the Catholics, are accused, with the low cunning that prompts the pickpocket to bawl "stop thief," of uniting with the Pope to establish a religious (?) hierarchy in our land.

Brethren, these are the signs of the times—can ye not discern them? Let us then while we oppose what we honestly believe to be *doctrinal* errors in *all* denominations, above all oppose that bigotry and intolerance which is the greatest of all *practical* errors. Watch and pray. G.

LETTER FROM BR. SKINNER.

Our readers, we doubt not, will be as much pleased to hear from Br. Skinner as we were on receiving the following letter which we proceed to lay before them forthwith, before its spirit evaporates by keeping and trimming. G.

Springfield, Vt., Sept. 1, 1831.

BR. GROSH—Thinking it probable you might be desirous of receiving some intelligence from me, by this time, I have seated myself for the purpose of communicating a brief sketch of my journal thus far.

After leaving Utica, on Friday afternoon, I proceeded with my family, by the Packet Boat, to Schenectady, where we arrived on Saturday morning, between ten and eleven o'clock, having had a pleasant passage and agreeable company, and nothing worthy of special record having occurred on the way. Here we stopped a few hours, and dined with our former friend and still faithful brother, G. Conant, and his worthy family, formerly from Saratoga Springs; after which we proceeded to Albany, passing twelve miles of the distance on the new Rail

Road, so much concerning which is said by every one passing that way, that I should deem it pedantic, or at least superfluous, to describe it particularly to you in this epistle, though, by the bye, it is a very pleasant mode of travelling, bating the hustling and haling for baggage and passengers at the several stopping places.

Arrived in Albany, we stopped with our long tried and faithful brother, S. Van Schaack, with whose amiable family we remained till we departed hence. On Sunday I preached, morning and afternoon, to a full congregation of the Universalist society in this city. This society owns a small but very neat and convenient Meeting house, situated on Herkimer street, and are increasing and prospering under the ministry of our esteemed brother, I. D. Williamson, whose health, I regretted to learn, was such that he had been obliged to leave the city for a short sojourn in the country, at this time.

After meeting, we proceeded by Steam Boat to Troy, were we were cordially welcomed by former friends and acquaintances, and particularly by Br. Le Fevre, whom, till now, I had never had the pleasure of seeing, but with whom I felt perfectly familiar and at ease the moment I saw him. He is highly esteemed here, both as a citizen and a Christian minister; and the church and society are highly prosperous under his pastoral charge. Here I delivered an evening lecture to a large and attentive audience; and on Monday morning, at three o'clock, left the city by stage for New-Hampshire. The weather was extremely warm, the roads dusty, and the stage coach crowded with passengers, which, (notwithstanding the latter were pleasant and accommodating,) rendered this day's ride oppressive and tedious, especially to Mrs. Skinner and our little one. We arrived at Brattleborough, on the western bank of Connecticut River, on Monday evening, between eleven and twelve o'clock; tarried over night; and on Tuesday morning, took another line of stages, and, crossing the river and passing through a part of Hinsdale and Chesterfield, arrived at my father's house, in Westmoreland, N. H. a little before noon;

"Where the sports of my childhood, the home of my youth,
And a thousand sweet images burst on my mind."

I had the happiness of finding my aged parents, and kindred generally, in comfortable health, even better than I had anticipated, not having been able to visit them before for about five years.

The following days, Wednesday and Thursday, I spent at the Franklin Association, holden at Chesterfield on those days. Here I had the pleasure of meeting with many old friends and acquaintances, and several ministering brethren whom I had not seen for a long time, among whom were Brs. Ballou, Willis, Streeter, and Cooper. We enjoyed a pleasant and harmonious session, the minutes of which you will see in print soon.

On Sunday last, I preached in Putney, where there is a small Universalist society, who seldom enjoy the privilege of hearing a preached gospel, although there are many more Universalists in town than belong to the society, or dare attend on the ministrations of the word. Many people in this town, particularly young ladies and gentlemen, and one aged man who is a member of the Orthodox church, were anxious to hear me preach, and said they desired, and should have gone to our meeting, but did not *dare* to go, for fear of giving offence to their brethren and friends of the Calvinistic church. It is extensively the case in these New-England towns, that the people from habit and fashion, dare not go to any other meeting but the Orthodox meeting, nor to any other house, but the Orthodox or town Meeting house, notwithstanding many of them, or even a majority, may be liberal in sentiment, or even avowed Universalists. This accounts for the fact that, in many of these towns, after a continuance of this state of things for a few years, whole parishes shift their ground and nominal faith at once, dismiss their Orthodox preacher, and settle a Universalist, thus revolutionising the entire town or parish. This will doubtless be the case, ere long, with many of the towns in this vicinity, and most probably with Putney, Westmoreland, and Walpole, in which latter place my Br. Warren Skinner now preaches once a month, and the work is in a good way of progression.

Yesterday morning we took leave of my father's family and our friends in Westmoreland, and proceeded to this place, to visit Mrs. Skinner's parents and our connexions here. We have the pleasure of meeting them generally in good health. Next Sunday I am to preach at Langdon, (where I labored nearly two years, the first of my ministry,) and the Sunday following at this place; immediately after which we purpose starting on our homeward route, designing, however, to stop at Albany to attend the Hudson River Association, on Wednesday and Thursday, (14, and 15th,) so that we shall probably reach Utica on Friday evening, or Saturday morning.

Meantime, that God may bless you and yours, me and mine, and all our friends, (which are not few,) and all our enemies, (which are many,) and the whole world, now and forever, is the sincere prayer, and fervent wish of

Yours, affectionately, D. SKINNER.

[*For the Magazine and Advocate.*]

REPLY TO "A SUGGESTION."

Two objections lie against the suggestion of "C. H." in the last Magazine and Advocate—we will briefly state them.

1. The form of the Trumpet is not so suitable for binding, as in the present form of the Magazine and Advocate. Neither will it agree with the former volumes in appearance. Now nearly all the patrons of the Magazine and Advocate preserve their papers for binding, and wish to preserve them for future and frequent reference—this they could not do so well if the form were changed to the folio size.

2. Papers in the full sheet form, rub through by friction, and frequent folding and unfolding, more easily than pamphlets, or papers published in a smaller form.

I would further remark, that the Magazine now contains as much *religious* reading as the Trumpet does—at least it takes me just about as long to read the one, as it requires to read the other. The Trumpet contains highly useful advertisements, and very interesting foreign and domestic news in addition to its religious articles—the former of which, together with the greater price would, I should suppose, aid some in defraying the expense.

But on the whole, I would not recommend to Mr. Skinner any alteration in the form of the paper, of which he is proprietor, for another year at least, when I trust from its increase of patronage, he will be able to increase his paper, or the quantity of reading matter, without increasing the price. I am not fond of frequent changes, unless perfectly satisfied that they are for the better. H. N.

ADDENDUM.

And *we* reply, in addition to the above, (and we do it because *we* are *interested* in the change,) that though we would be benefitted more by printing a sheet in the form of the Trumpet, yet the expense to Br. Skinner, would be just about double in press work, and in paper, while it would, also, be considerably increased in composition; or, the paper must be filled up with advertisements. The first must add a heavy expense on the mere credit of future patronage, or the latter disgust, by its weekly repetition, the regular readers of the paper. After struggling for years, without profit, and frequently at a loss of labor and money, we would think it prudent to accumulate enough to pay for *past* expenditures, before new ones are formed.—More *religious* reading is scarcely furnished by any paper in our order, nor more reading of *any* kind for the same cash price, by *any* order. In typographical neatness, amount of *good* matter, and prompt attention to the interests and wants of our denomination, we hope the Magazine and Advocate will not be found wanting; and, we doubt not, that should its patrons *generally* ask its enlargement, they would, if possible, be gratified by its proprietor, and we, as printers, profitted by the change. G.

OUR ABSENCE.

Since we last conversed with our readers we have attended the Chenango Association at Lisle, and preached in Oxford and Norwich, on our journey. We left home in pain and illness, and have returned in ease and tolerable health—not to say good spirits in finding every where the good cause prospering and to prosper—our friends rising in their might and taking their proper stand in the contest against the powers of darkness, error and oppression. Loads of letters lay before us. We shall attend to them as fast as possible. G.

POETRY.

[For the Magazine and Advocate.]

FINAL RECONCILIATION.

"And I heard a great voice out of Heaven, saying, behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death: neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said: Behold! I make all things new. And he said unto me, write, for these words are true and faithful."—Revelation xxi: 3-5.

A mighty voice from Heav'n I heard,
Descending to mine ear;
Saying, inscribe, this sacred word;
That man may God revere.

"'The God who spread the starry sky,
And gave the seas their bound;'
The sovereign King who reigns on high
Dispensing good around,

Has deigned to visit earth below,
To dwell with mortal men,
That he his grace the world might show,
In conquering death and sin.

Ordaining Christ, his own dear Son,
The head of every soul;
Salvation through the world doth run,
To happify the whole.

They are his people, *he* their God;
In Christ the soul's renewed,
And by his all-atoning blood
The world shall be subdued.

The quick'ning power of saving grace
Shall rescue man from sin,
And all the sons of Adam's race,
Drink endless pleasures in.

Landed on Canaan's tranquil shore,
Nought can their peace annoy;
And chanting praise forevermore,
Shall be their sweet employ.

God will be theirs, and they be his,
Together live—and reign,
Quaffing the joys of Paradise,
Secure from woe and pain.

'His own soft hand shall wipe the tears
From ev'ry weeping eye,
And sighs, and groans, and griefs, and fears,
And death itself shall die.'

No more shall death triumphant reign,
While endless ages roll;
Nor sorrow, sin, nor wail, nor pain,
Torment a ransomed soul.

The former things are passed and fled,
The Lord creates anew,
His quick'ning pow'r revives the dead—
The Gentile and the Jew."

Almighty love! How great the grace,
Which to mankind is given,
To fit them for that holy place,
Reserved for them in Heaven. L. L. S.

DEATHS.

In Pembroke, August 21st, of a bilious fever, *Jacob Wheeler*, aged 40 years. Mr. Wheeler was one of the earlier settlers, and ever an industrious, economical husbandman. Such was his manner of life and moral deportment, he gained the friendship and respect of all his acquaintance. In his character were blended, all those amiable virtues that adorn the devout Christian, the principled patriot, and the humble peaceable citizen. Ever charitable, obliging, benevolent, humane, he will long be remembered in the vicinity of his residence by many grateful hearts. He had been for many years a firm, unwavering believer in the impartial goodness of God; and died in the joyful anticipation of a blessed immortality. Manifesting in his daily conduct the utmost sobriety, godliness, and uniform decorum, he emphatically adorned the doctrine he professed with examples of spotless integrity, and unsullied goodness, which will long survive his exit, as mementoes of his excellence and usefulness. He has left a wife and six children, to mourn the loss of the best of husbands, and the best of fathers. O, may they derive everlasting consolations from the gospel of life. May they cast their cares upon Him, who careth for them; and who has promised to be the widow's God—the Father of the fatherless, and the orphan's friend.—Agreeable to his previous request, the writer of this article attended his funeral, and administered the consolations of the gospel unto the bereaved relatives; and to a large concourse of people, who had assembled to drop a tear to his memory, and sympathize with the afflicted, from Psalms xxxix: 5-7. L. L. S.

At Marcellus, Onondaga county, on the 25th August, *Perley E. How*, Esq. in the 63d year of his age.

Br. How was well known among our friends as a decided, active, and benevolent believer in the love of God to *sinners*. He has been an inhabitant of the town in which he died, about thirty years—has sustained an irreproachable moral character, and his death is a source of much grief, not only to his widow and fatherless children, seven in number, but to all who knew him.

At his particular request, the writer attended his funeral, which took place on the 26th, and tendered the consolations of the Gospel to a large concourse of devout hearers, who were permitted to assemble in the Presbyterian meetinghouse, in the village.

May the God of all grace, Source of all consolation, comfort and strengthen the aged widow and bereaved children of the deceased—guide and direct them through life, sustain them in the hour of death, and save them, ultimately, through Jesus Christ our Lord. J. C. jr.

In Camillus, on the 20th August, in the 33d year of his age, *Hiram Kasson*. Mr. Kasson was a firm believer on the impartial love of God, sustained a good moral character, and died in full faith of a universal immortality and glory. His funeral was attended on the following day, and a very appropriate discourse was delivered by Elder Morell, an able and respectable preacher of the Christian denomination. J. C. jr.

At Remson, on the 29th ult., Miss *Mary Bond*, second daughter of Samuel Tuffs, aged 17 years and 8 months. She suffered severely for fourteen weeks, and bore her afflictions with Christian fortitude and resignation, firmly relying, until death closed her career, on the impartial goodness of her God.

PROPOSALS

For publishing by subscription, the second edition of

A COURSE OF LECTURES

IN DEFENCE OF

DIVINE REVELATION.

BY REV. DAVID PICKERING.

These Lectures will embrace the following subjects:

1. The existence of God, proved by the works of Nature, and the evidences drawn from *physical science*.
2. The necessity of Divine Revelation, drawn from the history of man, *with* and *without* a revelation, contrasted.
3. The credibility of the Mosaic history, established by the testimony of profane historians, who have borne witness to some of the most leading and important facts it contains.
4. The history of the Deluge, supported by well established facts, and the concurrent testimony of some of the most ancient nations.
5. The destruction of Sodom and the cities of the plain, proved by the acknowledgement of early writers, and by evidences still remaining on the spot.
6. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling.
7. The prophetical writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history.
8. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and stubborn facts.
9. Proofs of the genuine character of the books of the New Testament.
10. Some of the leading causes of *infidelity*, considered, and the hopes of scepticism, compared with those which revelation unfolds.

☞ This book should be in the hands of every friend to Christianity, as it contains a greater quantity of historical information on the subjects to which it is devoted, than any other of the size and price; and nothing which should offend any Christian, of any denomination. This edition will be printed on an excellent quality of paper, with an *entirely new small pica type*, 12mo. size, and contain 250 pages, and will be put to press in a few weeks. The price to subscribers, well bound and lettered, will be 75 cents, payable on delivery. Persons obtaining subscribers, and being responsible for the payment, shall receive every sixth copy for their trouble, or 20 per cent. commission on the amount paid over to the publisher. Subscription papers to be returned to *Samuel W. Wheeler*, 110 1-2 Westminster-street, by the 30th of September, ensuing.

Providence, R. I., July 20, 1831.

Associations, Notices, etc.

Br. *A. B. Grosh* will preach at Sullivan on the third Sunday inst.

Br. *Robert Smith*, late of Ohio, will preach at Verona, Hand's village, on the third Sunday inst.

Br. *J. Chase, jr.* will preach in the Episcopal church, at Onondaga Hill, on the third Sunday in September, and at Salina the same evening—at Elbridge and Jordan on the *fourth* instead of the *third* Sunday, as noticed when there.

The Genesee Association of Universalists will meet on the second Wednesday and Thursday of October next, at Penfield, upper village, Monroe county. The several churches and societies composing said Association, will be careful to be duly represented in it, and to report the exact number of members in each of their respective bodies.

The Cayuga Association of Universalists will meet, on the first Wednesday and Thursday in October, next, at Havana, Tioga county.

The First Universalist Association of Indiana, will meet at Leavensworthton, (on the bank of the Ohio river, forty miles below New-Albany,) Crawford county, Ind. on the 30th inst., and will continue in session for three days. All believers in the Abrahamic faith, and especially ministering brethren, are earnestly invited to attend. EDMUND B. MANN.

INFLUENCE OF RELIGION.

It requires but a cursory view of human life to be convinced in what various forms the religion of Christ, however imperfectly accepted or understood, exercises its salutary influence over the minds and conduct of mankind. What a cordial balm it forms under every species of sorrow and affliction! What a noble, active, and penetrating element in all our laws and institutions! What a firm stay and support in every human weakness and perplexity! What a wholesome restraint over all our bad passions and appetites! What a well-spring of tenderness and affection in all the relations and charities of life! And if we add to this, the glorious and immeasurable prospects it discloses beyond this sublunary scene, the rays of comfort it sheds over the bed of death, the victory it proclaims over the corruptions we lament, and over the grave at which we shudder, who can forbear to pray that the conviction of its truth may be effectually brought home to every bosom, and that actuated by a sincere and lively faith, men would indeed believe with the heart unto righteousness.

Now it is precisely this lively faith of which we stand most in need. The misfortune of the great body of mankind is not that they reject or despise Christianity, but that they admit its truths, and take to themselves its promises too lightly, the natural consequence of which is a very feeble apprehension, and a most inadequate estimate of what it costs them so little pains to acquire.—Whatever, therefore, serves in a greater or less degree to overcome this indifference, and to awaken their attention to that subject, in comparison of which all that delights and all that instructs mankind besides, shrinks into insignificance, is an essential and invaluable service.—

Many a man shifts his sins as men do their clothes; they put off one to put on another: This is waiting upon the devil in a new livery.

LETTERS CONTAINING REMITTANCES,

Received at this office during the week, ending Sept. 8.

Z. P., Middleport, $1—J. D., Bailey, $1—S. J., Holland, $1—P. D., Knowlesville, $10—P. M., South Otselic, $1.

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